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T H E
TRANSLATION

OF A SINNER FROM
Death to Life, by the Free
Grace of God;

O P E N E D
In a S E R M O N at
St M A R I E S in O X F O R D
Decemb. 12. 1647.

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THE
TRANSLATION

OF A SINNER FROM

Death to Life, by the late

George A. Jones

OF THE

CHURCH OF CHRIST

AT OXFORD

Printed in 1844

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OF THE CHURCH OF CHRIST

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TITUS 3. 5.

Not by workes of Righteousnesse which we have done, but according to his Mercy he saved us, by the washing of Regeneration, and Renewing of the Holy Ghost.

BEcause many Godly People cannot conceive, how free Grace in our Iustification, can consist either with preparations before our conversion, or with sanctification and necessity of holy life and duties after our justification, And because thereof doe arise needlesse disputes, and dangerous opinions, therefore I have spent some meditation upon this Scripture, wherein the Apostle speaking of a sinners Transfiguration, from a state of Wrath and Condemnation, to a state of Grace and Reconciliation, He doth in his own Person shew, 1. What He and we all are by Nature, v. 3. We our selves also were sometimes foolish, disobedient, dead, serving diverse lusts and pleasures, &c. 2. How we come to be saved and delivered from that state, He saved us: Concerning which great worke of Salvation, we may

note three things. 1. The fountaine, and principall efficient thereof, the kindnesse and love of God our Saviour. v. 4. (i.e.) The kindnes & love of God towards us, which from all eternity was hid in God, in due time was manifested, both in sending his Sonne to save sinners, and in drawing sinners to come unto his Sonne: All the good which God doth to us in time, doth spring from the kindnesse and love of God, which from eternity, he did beare to us.

2. The Reason why God doth actually receive any of us into this state of salvation, It is not by works of Righteousnesse which we have done, but according to his mercy: Any thing in us moving God thereunto, is excluded, and his free mercy alone established.

3. The way through which his mercy will bring sinners to life, and that is by Regeneration and Renewing of the Holy Ghost.

My Text comprehends the two latter parts, and from thence I shall deliver two doctrines: the first touching preparations and dispositions towards our justification and translation into a state of Grace, All which, under what notion soever they are known, are excluded by these words [*Not by works of Righteousnesse* which we have done, but according to his mercy.] The Doctrine is this.

Doctr. 1. There is nothing at all in any man, which moveth or inclineth God, to reach out his Grace of Salvation to him. g. 4. When the love and kindnesse of God does first appeare to, and take hold of any man to save him, it is not in consideration of any thing which that party hath done, or because of a better disposition in Him then in any other person, but meerly of his grace and mercy.

Doctr. 2. 2. By the *washing of Regeneration, and renewing of the Holy Ghost.*

The Doctrine is this: Spirituall Washing, Regeneration, or Renovation by the Holy Ghost, is an indispensable meane and way, by which God brings all his elect to salvation.

salvation. The summe is: He saved us. (*i. e.*) He brought us into a state of Salvation (for *Paul* was not yet in Heaven,) what moved the Lord to doe it? not our Righteousnesse, but his meer mercy, --- did he bring us into that state in our sinnes and foolishnesse, or by changing us from our foolish and disobedient courses? Not in our sins and disobedience, but by washing and renewing us.

1. Of the first Doctrine, there is nothing at all in any man, &c. Here the Apostle removes whatsoever might command a sinner to Gods acceptance, *viz.* works of righteousness, He excludes the best sort of Workes that any is able to performe before justification, God does not shew mercy according to them; our salvation flowes from his mercy in Christ, his mercy in Christ, flowes from his loving kindnesse. But from whence ariseth that? not because of our works, or fitnessse, or betternesse of disposition in us, more then in any living, but because it so pleased him. *Deut. 7. 7.* The Lord did set his love upon you, because he loved you: God does us good, because he loves us, and he loves us, *because he loves us*, he doth rest in his love, *Zeph. 3. 17.* ye can goe no higher, He begins in love, He proceeds in love, and He ends in love. This is proved *2. Tim. 1. 9.* *Who saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, &c.* The whole scope of this place and of my Text, is to magnify the free Love and grace of God, from this very thing, *viz.* That God shewes us kindnesse, not according to our Righteousnesse, or Honest dealing, or any other goodnesse which may be in one naturall man more then another, but according to his mercy: And therefore in that place, *1. Thes. 2. 13.* He hath chosen us to salvation through sanctification of the Spirit, and in my Text *by washing &c.* Those wordes [*by, and through sanctification, and renning of the Spirit*] doe not relate to Gods Acte choosing, as if we were chosen being sanctified, But to the end which God

intended for us, when he elected us, *viz.* Salvation; they doe not look backward to Gods Act which moved him, but forward to the end which God would bring his elect unto, *viz.* Salvation; the elect are carried through Grace to Glory. Adde hereunto that of *Paul Rom. 3.22.* the Righteousnesse of God, which is by faith in Christ, is unto all and upon all that believe, *for there is no difference, q. 4.* the Jew which hath something to boast of, as *Paul Phil. 3.4.6.* circumcised the eight day, Touching the righteousness which is in the Law blamelesse, in his own thoughts, and for ought men could charge him, yet this did not commend him to justification, no more then the poor Gentile, that had nothing at all to boast of, or glory in; when yee come to the poynt of being justified, *Paul* has as much need of pure mercy, as the Gentile, (for there is no difference) that's the meaning of that phrase: God will have every mouth to be stopped, and all the world to become guilty before him, *Rom. 3.19.* that all men may confesse, we are saved, *not by works of Righteousnesse which we have done, but &c.*

Reas. 1.

This truth might be illustrated. 1. By enumeration of all the good things that are found in any sort of People living in the World; It is not according to your workes, that any of you are saved. Be they 1. Heathens, *Mat. 11.* or 2. Misbelievers that think to please God, and procure his favour by electitious workes of will-worship, voluntary humility, worshiping of Angells, neglecting of the Body. &c. *1. Cor. 2. 18. 23.* or lastly be they moralized Christians, which have a forme of knowledge and of the truth in the Law, *Rom. 2. 20.* with the inward circumcision of the heart. *v. 28.* and if not according to any of your goodnesse, then it remains to be meerely according to his mercy.

Reas. 2.

This truth might be illustrated by an enumeration of all the parts, and causes of our salvation, so that from our first Election, to our last sitting downe in Glory, Gods mercy and

and kindnes doth raigne unto life, all other considerations being excluded; we do not prevent God, but God us: By Grace we are saved through Faith, and that not of our selves, it is the gift of God, not of works, *for we are his workmanship. Ephes 2 8. 10.* the work that is framed contributes nothing to its own making: so &c.

Two Questions to be resolved. 1. In what order Gods mercy and kindnesse doe bring us to Christ, whether immediately, or by some preparatory operation of the spirit of Bondage, and Humiliation going before? Use

Q. 2. Whether such preparation and humiliation, doe stand with the free Grace and Mercy of God here spoken of?

Ans. To the former is this, that though God doth sometimes *extraordinarily* Call to fellowship with Christ, and puts men into a State of Salvation immediately without any preparatory humiliation in the sinner for ought we can judge, as in the calling of *Mathew* from the receipt of Customs, *Zachew* from the Tree, *Paul* in the way to *Damascus*: yet whom God calls *ordinarily*, and brings in to a state of Salvation, he doth prepare them thereunto by the knowledge of their misery under the Law, as may be gathered from such places of Scripture, *Gal. 3. 24.* the Law was our schoolmaster to bring us unto Christ. *Mat. 23. 13.* *I am not come to call the Righteous, but Sinners to repentance,* with *Es. 61. 1.* *The Lord hath annointed me to Preach glad tidings to the broken hearted,* so in the conversion of the World by the ministry of the Apostles, the first work of the spirit in them, is to convince the world of sinne. 1. That they be under the curse of sinne, till they believe in Christ *Ioh. 16. 9.* And such our Saviour invites to come to him for rest, who find themselves laden with the burden of sinne. *Mat. 11. 28.* from these places its evident, that god usually way in bringing People to Christ, is to make them sick and laden with sinne, to break their hearts, to convince their Consci-

ences

ences, to put their Soules to the Question, what shall I do to be saved? This work of the spirit convincing, and humbling our soles, it's called the spirit of Bondage, to fear, to continue any longer in our naturall state. *Rom. 8. 15.* Yee have not received the spirit of Bondage again to fear:

The spirit of Bondage, & the spirit of Adoption are not two spirits, but severall effects of one & the same spirit, the one going before, the other following after our justification. The spirit of Adoption is so called, 1. in regard of Confidence, whereby we look upon God, as a Father, 2^d, in regard of Obedience, being now set free from the Law and power of sinne, we become willing servants of righteousness, as they that are alive from the dead. *Rom. 6. 13.* So on the contrary, the spirit of bondage is so called, 1. In regard of Terror and Feare wherewith the heart of the sinner is smitten, he cannot think of God or Death, without terror and imbondaging thoughts of feare, *Heb. 2. 15. 2^d*, In regard of Obedience, because all they do to God, does proceed not from love and delight, but from feare, and somewhat to allay the clamour of Conscience. And this is that spirit whereby God does usually awaken the hearts of Men, to beleive their misery, and to looke out for a Saviour, as the apprehension of danger does move the sick Person to make out for a Physician.

2. Whether such humbling of sinners by the Law be against the Covenant of Grace, or do any way favour of Legall Preaching?

A. No: some conceive it does, of which mind I thinke they were which penn'd the Confession of Faith of the 7 Churches in London commonly called *Anabaptists*, *Artic. 25.* they thus speak, " The Tender of the Gospel to the Conversion of sinners is absolutely Free, [*that's True*] no way requiring preparations, terrors, or preceeding Ministry of the Law [*that's False*] but only " and alone the naked soule as a sinner, and ungodly to receive Christ as Crucified, and dead, [*that's True*]. "

In which *Article* are two *Truths* observable. 1. The naked soule as a sinner and ungodly, hath Christ freely offered to him. 2^{ly}, That the soule being such, and finding it selfe to be naked, and a sinner, may without any farther demurre take Christ thus offered to him. *res.* For *subjectum Justificationis*, the Party to be justified is a Sinner, the *subject of Reconciliation* is an *Enemy*, the subject of receiving sight, is the Blind: the subject of receiving an Almes, is a Man in misery.

The proper *subject of Gloryfication*, is a man reconciled, but the proper *subject of Reconciliation*, is an *Enemy*, *Rom.* 5. 10. If when we were *Enemies* we were reconciled to God by the death of his Sonne, much more being reconciled, we shall be saved by his Life, the proper *subject of Justification* is a Sinner, an ungodly Person, *Rom.* 4. 5. *Terminus à quo*, the state from which a sinner is brought, is a state of sinne and wrath, *Terminus ad quem*, the state unto which he is brought, is a state of life and liberty, *Terminus per quem*, (if I may so speake) the meane by which the sinner doth passe from life to death, is Faith, *Ioh. 5. 24.* not as a condition *preexistent* in the Party to be justified, but as an *Instrument* in the *Act of Justifying*, the soule now reaching forth it selfe unto Christ thus freely offered to it, even as the hand of a Prisoner doth reach forth it selfe to receive a gift to pay his debts.

But ther's the question, what shall make this soule to be Naked, and a Sinner in its own apprehension? Adam said unto God, because I was Naked I hid my selfe, And the Lord said, *who told thee that thou wast naked?* Hast thou eaten of the Tree? &c. *Gen. 3. 11.* By the Law is the knowledge of sinne, *Rom. 3. 20.* Nay you cannot Preach the Gospell to any Creature, but you must thus convince and humble him: When Christ and John Baptist began their Ministry of the Gospell, they said *repent, and believe,* *Mat. 1. 4. 15.* If their Hearers had replied, *what's the matter?* what need we to repent? the answer must needs

be this, because yee are sinners, and in a state of damnation, if they had againe replied, we be no sinners, no such vile persons, we be honest men; How should they be convinced to be vile and accursed Creatures but by the Law, which discovereth, and curseth every transgression and disobedience of men? *Gal. 3. 10.* Cursed is every one that continueth not in all things that are written in the Law to do them, you cannot preach Christ, but in so doing you must convince people of sinne, you must prove that if they meane to be saved, they must beleive in Christ, the which you can never do but by the Law, and by discovering the rigor and the impossible condition of the Covenant of works. You must tell them, as Christ doth his hearers. *Ioh. 8. 24.* *If you beleve not that I am He yee shall dye in your sinnes.* The summe is, to humble sinners is not legall preaching: To Preach the Law is when men establish it, by promising life by it, or teaching a possibility to perform it: To be a *legalist* is to bid people meane well, and do well, and God will accept their endeavours for the whole; This were to preach the Law indeed: But to beat people off from such blind hopes, to overthrow all natures foundations, to pull downe the Covenant of works, power of free will, all the pride of Man, all his abilities, and lay him low at Christs feet. This is not to preach or set up the Law, but Christ in the Gospell: We do not bid you put a new peice into an old Garment, nor to build your new House upon an old foundation, Christ upon *Moses*, Faith upon our good works, as if we were to do our best, and what is lacking, Christ shall do the rest, No: But we bid you quite rase the old, and begin upon a new foundation, which is Christ Iesus in the Covenant of Grace: This disabling of the Law that we may advance Christ, and drive you to Christ, is Gods way of Preaching the Gospell. There's the first reason.

Reas. 2.

Because the worke of the Law by the spirit of bondage, ~~doth use fit, and dispose to conversion, and justification, by~~
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any way of causality, or of merit, nor yet so as the matter is fitted to receive the form in naturall productions, where the matter being fitted the form doth follow necessarily, and of course, but all things by which God doth prepare us to the receiving of Christ, they make not of themselves to the introducing of Grace, but by Gods speciall overruling hand, as will appeare by two things. 1. Because fear of Hell, guilt of Sinne, and terrors of Conscience, doe not worke savingly in all, to bring them unto Christ, the Grace of Iustification is not intaied to them, for many have such inward pangs and terrors, who yet never unfeinedly turne to God, many will melt at a Sermon, or when they sadly examine their spirituall Estate before they receive the Sacrament, and yet by their after hardning, do plainly shew that their seeming relentings, were but like the sweating of a stone in moyst weather, yea many do finally dye with hearts full of terror and despaire.

2. The soule is not fitted for Christ by legall humiliation, and terrors (as the matter for the forme) i.e. by any intrinsecall power that is in them, but rather the contrary, and therefore all the efficacie, lyeth in the hand of God our Physitian: As to bring a man from a Quartane Ague into a direct Feavour, is in it selfe simply considered, no preparation to health, but rather an estate more remote from health: The way to cure one that is halfe madd, is (they say) to make him quite madd. Now to be quite madd is in it selfe a state more remote from soundnes of understanding, then to be crazed in braine; But yet the Physitian may use such an estate of body, as a meane to health, because his Medicine will the better work health: So the feare of Hell, and terror of Conscience is in it selfe quite contrary to Faith. [Faith and Feare, the one expell the other.] But yet consider this work of the Law in the hands of our gracious God, He doth make use of it to awaken our dead soules, and draw us from the state of sin and wrath, to find life in Christ (the efficacy is of mercy.)

1 Joh. 4. 18;

To conclude this first poynt, if the Question be asked, by what Righteousnesse it is that we are saved? *A.* By Christs, not our own: How comes that to be ours? *A.* By Gods gracious acceptance, imputing it to us through faith: How come ye to have Faith? *A.* It is the gift of God: what's the fountaine from whence that gift flowes? *A.* His own love and kindnesse. By what rule is God guided, or by what motive in us, is this goodnesse of his put forth? *A.* Not in consideration of, or relation to any righteousness that's in us more then any other, but according to his mercy: Is there any preparation in us disposing to receive this mercy? *A.* Not any of our own working, as if we did by the use of our free will, stirre up and prepare our selves for our justification, yet there be some operations, by which God doth prepare a sinner to seek after and embrace Christ: But doe not they crosse the Doctrine of free mercy and grace here spoken of? *A.* Noe they rather shew forth Gods grace, because they serve to shew us our own emptinesse and nakednesse, and Gods infinite love in Christ, and because the good effect that followes those, does not follow of course, or by any naturall virtue, or by way of merit, but of Gods mercy. It followes in the Text,

By the washing of Regeneration, and Renewing of the Holy-Ghost.

Q. Are we saved then by Regeneration? *A.* Our sins are not forgiven by, or for our renovation, but only by the Righteousnesse of Christ imputed, yet God brings none into a state of salvation here, nor into the possession of it hereafter, but he doth Renuer him by the Holy-ghost.

When the question is, *what is that thing, for whose sake* God doth receive a sinner into favour? what is that which we have to plead to God, *why the damning sentence* of the Law, should not take hold of us, then we bring not our graces.

graces of Regeneration, but what Christ hath done and suffered for us, we plead his satisfaction and obedience: But if the question be, what God doth for a sinner, in bringing him into a state of life? then we answer, that God doth not only forgive our sinnes, but also renews us by the Holy-ghost: When we have to deale with God in matter of life and death, then we bring Christ, and that promise *John 3. 16. He that believes on him, shall not perish but have everlasting life.* But if it be asked, *is that all that God doth for us when he saves us? or is that all which a Christian need to look after?* we Answer, No, then we teach, that if any man be in Christ, he is a new Creature. *2. Cor. 5. 17. We say, the saved of the Lord, do not walk after the flesh but after the spirit. Rom. 8. 1. if ye through the spirit doe mortify the deeds of the flesh, ye shall live. v. 14. with 2. P. 1. 2. We are elect to salvation through sanctification of the spirit, and sprinkling of the blood of Christ,* so that it is as necessary that we should be sanctified, as that we should believe the Truth. *2. Thes. 2. 13.*

The second Doctrine then is this, Renovation by the Holy-ghost, is an indispensable Meane and Way by which God brings all his Elect to salvation: or thus, God in saving a sinner, doth Wash and Renue him by the Holy-ghost, and if any be not Washed and Renued, they are not in the state of grace here, nor shall they ever be saved in Heaven.

Ioh. 3. 5. Except a man be borne againe, he cannot enter into the Kingdome of God. 1. Cor. 15. 50. This I say brethren that flesh and blood cannot inherit the Kingdome of God. Ioh. 13. 8. If I wash thee not thou hast no part in me.

Three things for the opening of this poynt. 1. What this renewing is. 2. The difference between justification and sanctification. 3. Why it is necessary to salvation that we be washed and renewed.

Defin.

1. What Renuing by the Holy-ghost is? *A.* It is that gracious worke of God, whereby the corruption of our Nature in Believers, is by degrees done away, and our soules changed into the Image of God by the Power of the Holy-ghost: see this definition proved in each particular. 1. It's a worke of Gods grace. 1. Pet. 1. 3. *Blessed be God, which according to his abundant mercy hath begotten us againe to a lively hope.* 2. The corruption of our Nature is done away, Rom. 6. 6. *Our old man is crucified with Christ, that the Body of sinne might be destroyed.* It is not a bare outward washing, as of the Sow that is washed, yet retaines her swinishnesse, or of the Blackmore that is washed, yet his skinne is not changed, But it is a cleansing and purifying of the whole man: The mind is renewed and transformed to approve and allow of what is good and acceptable to * the perfect will of God, we have new Thoughts, new judgement of Men and Things, the things of God which heretofore were foolishnesse to our naturall, and darkned understandings, and enmity to our naturall and carnall wills, are now become the sweetest and the wisest things of God: the corruption of the Conscience is Searednesse, Deadnesse, benum'dnesse, deceitfulnesse and guile, It is now purged from dead works to serve the living God in all tendernesse and Sincerity. The heart with it's affections are cleansed, Ezek. 6. 25. *I will sprinkle cleane water upon you, and you shall be cleane:* our uncleane joyes, loves, and delights and tears, &c. are all washed and renewed. This washing and renuing spreads to the outward conversation, it makes our words cleane, our dealings cleane, our buying, selling, our behaviour in the family, in the Common-wealth, in the Church of God, in Company, in Privacy, they are all washed and renewed, they are not the same they were. All the members of the body are no longer servants of sinne, to execute the lustings of the heart, but instruments and weapons of righteousnesse and holinesse to serve the living

2. P. 2. 22.

Rom. 2. 12.
It is a totall
renuing.

Heb. 9. 14.

ving God. This renewing by the Holy-ghost, doth cause us to walke circumspectly, and Holily in the midst of a corrupt generation of men, as it does become Children of the light. 3. This corruption of our nature is done away by Eph. 5. 15. degrees. 2. Cor. 3. 18. *We are changed into the Image of* 1. Pet. 4. 3. *Christ* (which we behold in the Gospel) *from glory to glory*, our change is graduall. 4. All this is done by the Holy-ghost, therefore called Sanctification of the Spirit: the spirit of grace, the spirit of Holinesse. Thus ye see 1. P. 1. 2. what renewing by the Holy-ghost is.

2^d Thing to be cleared, is the *differences between Justification and Sanctification*, least any should imagine that we are justified by our graces and duties, because we say, they are necessary in the person that is justified: The differences are chiefly foure. 1. The Righteousnesse by which we are justified, is *inherent in the person of Christ*, Four differences between Justification and Sanctification; *not in us*, and performed by Christ for us, not by our selves, *Rev. 1. 5. He washed our sinnes in his own blood, By his stripes we are healed. Es. 53. 5.* But Sanctification is the purging out of the filthinesse of our nature, of our flesh and spirit, And the planting or infusion of gracious qualities and abilities into the soule, so that of unholy we are made holy, the *Graces of Sanctification are inherent in us*, and the duties thereof performed by us.

Indeed in *Adam* justification and Sanctification were all one thing. *Adam* stood in the favour of God by his own personall holinesse: But *for a sinner, a guilty person* to be justified, that must needs be by the righteousness of another, i.e. of Christ Iesus: *Adams* life was in his obedience, ours is in the Mediator; justification is Gods Act toward us, Sanctification is Gods Act in us. Rom. 4. 5, 6.

2. They differ in regard of the *Persons with whom Christ hath to deal*: in our justification, Christ hath to doe with his Father, to pay in such a Price and Satisfaction for sinne as Gods justice might accept, that so God may be just when he justifieth a believer: The businessse of our Peace.

Rom. 3. 6.

Peace is transacted between God and Christ in our names; and to worke this, Christ gave himselfe for us *an offering and a sacrifice to God, for a sweet smelling savour. i.e.* That from thence God might smell a favour of Rest to our souls. *Eph. 5. 2.*

But in our Sanctification, Christ has to deale with our hearts, to make them better, not with his Fathers wrathto Pacify it, nor with his Fathers justice to satisfy it: our justification flowes from the *merit of Christs death*, our sanctification from *his spirit*, whereby he quickens his members, applying to them the power of his death. *Rom. 8. 10.* If Christ be in you the body is dead because of sinne: for as the Father raiseth up the dead and quickneth them, even so the Sonne quickneth whom he will. *Ioh. 5. 21.* And therefore we are said to be buried with Christ, dead with Christ, risen with Christ, our old man is Crucified with Christ, &c. *Rom. 6. 4, 6.* So that there is a *severall object* with whom Christ has to doe, and a *severall cause* from whence he worketh with these severall persons, with God to our acceptance, by giving *himselfe a sacrifice for sinne, with us by his spirit* making us holy: By his Righteousnesse in our justification He doth *Pacifie* both, 1. God. 2. And our Consciences. In our Sanctification he doth *purifie* our Consciences.

3. They differ in the *measure*, justification is alike to all Believers. He that hath little faith and many sinnes, is as fully justified as he that has great faith and fewest sinnes, Iustification *is equal to all Believers*, *Rom. 3. 22.* unto all and upon all, for there is no difference, *scil.* between Iew and Gentile, between greater and lesser sinners, all stand justified before God by the same righteousness of Christ.

But *Sanctification is not equal* in all, some have more Grace, more Knowledge, more Faith then others, *Hannah* feared God above many *Neb. 7. 2.* So amongst the good Hearers, *Mat. 13, 23.* they be not all alike fruitfull, some

Some Heare and bring forth an hundred fold, some sixty, some thirty.

4. Lastly for the degree, we are perfectly justified in this life, God is fully reconciled to us here in this life. *Rom. 8. 33. It is God that justifieth, who shall then lay any thing to your charge? with 1. Ioh. 1. 7. The blood of Christ cleanseth us from all sinne: How so? seeing v. 8. it's immediately added, that if we say we have no sinne; we deceive our selves: How have we sinne in us, and yet cleansed from all sinne? Because justification puts away all sinne, God is fully reconciled to us, having forgiven you all trespasses. Col. 2. 13. And if any man sinne a fresh, we have an advocate with the Father Jesus Christ the righteous, and he is the propitiation for our finnes. 1. Ioh. 2. 1, 2.*

But Sanctification is never perfect in this life, we know in part, all things are but in part, *that which is perfect is not yet come. 1. Cor. 13. 9, 10. who can say I am pure from sinne. Prov. 20. 9. Paul found by experience a Law in his Members, warring against the Law of his mind, which made him cry out, O wretched man that I am, who shall deliver me from this body of death. Rom. 7. 23, 24. Sanctification is a worke still in doing, but never finished in this life.*

1. Ob. Two objections to be answered touching the perfectness of our justification. 1. If we be perfectly justified in this life, why are believers so often perplexed with doubts and fears thereof?

Sol. 1. We are in a Militant condition, and we must live fighting, dye, and overcome fighting, against Principalities and Powers. 2. Sol. There is a great deal of odds between Sinne in the memory, and sinne in the Conscience, God doth suffer the remembrance of sinne to remaine with us for gracious ends, to make us humble and Thankfull, to make us more watchfull, and to walke more close with our God: Ps. 51. 3. my sinne is ever before me; though God had particularly pronounced the pardon of

that sinne by the Prophet *Nathan*, yet the remembrance of it was still before *David's* eyes; this does not hinder our justification or Peace with God, indeed sinne in the Conscience doth: Sinne in the Conscience may be compared to Thornes in the Wheat, which choketh the seed, but sinne in the Memory is like Thornes in the Hedge, which preserves the Wheat: The Peace and goodnesse of the Conscience is preserved by the remembrance of sins past, but sinne in the Conscience cannot consist with true Peace, we cannot at once be at Peace with God, and with any sinne.

2. *Ob.* If our justification be perfect, why are we taught every day to pray to have our sinnes forgiven? *Sol.* In that prayer we doe not only get farther assurance of the pardon of our sinnes (as some conceive) But a reall forgiveness of our daily sinnes; That saying, *that our sinnes Past, Present, and to come*, are all forgiven at once, is not well understood, nor well applied by many in these daies. It is true 1. As touching the purpose of God, 2. As touching the price of our redemption. 3. In Christ our head, all our sinnes Past, Present, and to come are done away: All our sinnes were laid on Him, and from them all we are discharged in the Person of Christ, at what time as he overcame death, and was justified by the spirit at his Resurrection, and discharged of all the debt which he undertooke; Christ was welcomed into Heaven, when he had finished the worke which his Father gave him to doe, his Father said unto him, *sit on my right hand untill I make thine Enemies thy footstool*: Heb. 1. 5. 13. with Heb. 9. 12. where it is said, *that by his own blood he entred in once into the Holy place, having obtained eternall Redemption for us*, so that we are ascertained of a full reconciliation between God and the Elect, in the justification of Christ our surety, when he went to his Father, and was carried up into glory, 1. Tim. 3. 16. Though all this be so, yet our sinnes to come cannot be actually forgi-

Heb. 10. 12.

1. Tim. 3. 16.

Ioh. 16. 10.

forgiven to the Person, before they be committed; and therefore we must daily renew our repentance as we doe our finnes, and by Prayer seeke pardon for them: yet we are *not new iustified* as oft as we rise from new finnes, *quoniam non mutatur status persona*; the believer is become a sonne of God, and *he is not unsonned* so oft as he offends his Father, neither is he *unreconciled, and unjustified, or made an unbeliever*, upon every new sinne. But remaining still a sonne, and a believer, He goes to his mediator and fetcheth a new acquittance for his new debt: God doth multiply to Pardon, *Es. 55.7.*

Lastly, touching the Nature of justification, I would adde thus much, *viz.* that justification is not only a *non-justification* *condemnatio*, whereby the sinner is delivered from wrath, *what* as if we were to work out our future salvation by our sanctification, (for that's impossible through the weakness of our flesh.) But justification in the full nature of it, is Gods accepting of a *sinner unto life*, through the righteousness of Christ imputed to him, as is cleere, by *Rom. 5. 17, and 21.* *if by one mans offence, death reigned by one, much more they which receive the gift of righteousness (which is Gods abounding Grace) shall reigne in Life by one Iesum Christ: For as sinne hath reigned unto death, even so Grace reignes through righteousness unto eternall Life, v. 21.* We never receive the full fruit of our justification, 'till we be possessed of Heaven, and then we receive the *end of our Faith*, even the *salvation of our Soules: 1. Pet. 1.9.* with *Gal. 5. 5.* *the full fruit of the righteousness of faith, is a thing yet hoped for.*

If any farther aske, whereto then serveth our sanctification? you shall have an answer in the third branch propounded for the opening of the Doctrine.

The third thing to be cleared, is this, why it is necessary to salvation, that we be washed and renewed by the Holy-ghost?

R. 1. Because it is a part of our Redemption purchased

by Christ, viz. to destroy the works of the Divell, and to deliver us from the power of sinne, unto a state of Holinesse: It is the office of Christ to repaire *all our losses* by *Adam*, as is evident by the Apostles comparing the two *Adams*, *Rom 5*. Now by the first *Adam* we received two losses, one of the favour of God, and in stead thereof became children of wrath: The other of Originall Righteousnesse, and of the Image of God: Now it behooved to our full Redemption, that we should be restored to life and Peace, and also to Gods Image: this is witnessed by Scripture *Tit. 2. 14. He gave himselfe for us that he might redeeme us from all iniquity, and purify a people to himselfe. 2. Pet. 1. 3. 4. He hath given us all things pertaining to life and Godlinesse*, and particularly many pretious promises, that by them we might be partakers of the *Divine Nature*: What's meant by the Divine Nature? His Holinesse and Righteousnesse, Holinesse and Righteousnesse be in God *Originally*, in God they are his *Nature*, not Qualities as they are in us: we are not Holy, nor good, nor wise by Nature, we may be men, though we be not holy, or just, or Good: Now when the *like gracious qualities* be wrought in us, we are then Partakers of the Divine Nature; and not till then, have we all things that pertaine to life and Godlinesse. This was Typed in the Leviticall Washings or Sprinklings, the one of Blood for *expiation of sinne*, the other of Water for *Purification* of the uncleane. in like manner, Christ our High-Priest came, not only by water, or only by blood, but by water and blood, *Blood for expiation* of our sinnes, and Water for the *Purification* of our Natures. *1. Job. 5. 6.* And therefore our Apostle having at large treated of our Iustification *Rom. c. 3. & 4. & 5.* He shewes the inseparable connexion of Holinesse and sanctification with justification. *Rom. 6. 1. Shall we continue in sinne that Grace may abound? q. d. will Grace be lesse gracious if we must dye to sinne and live to Righteousnesse? or will Grace be more Gracious if God*

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Heb. 9. 13,
14.

let us live as we list? By no meanes, for though we be not justified by workes, yet we must walke in newnesse of life, *vers. 4.* our very Baptisme by which we own *Christ*, and *Christ* us, doth testifie and seale a conformity to his dying and rising againe; *viz.* that we should dye to sinne, and live unto God. The summe is, *Christ* gave himselfe for the Church, that he might sanctifie and cleanse it with the washing of water by the word.

2. To be renewed is a part of our Christian Liberty, and of the new Covenant of Grace, *Heb. 8. 10. 12.* wherein God hath promised that he will write his Lawes in our hearts, and deliver us from the hand of our enemies, that we may serve him in holinesse and righteousness all our dayes. *Luk. 1. 73. 75.* A Christians liberty by *Christ*, is not to be free from duties of holinesse, but from the service of sinne. *Christ* tells the *Jewes*, if the Sonne shall make you free, then you are free indeed, *Ioh. 8. 36.* Of what freedom speaks he there? see *vers. 34.* He that committeth sinne is the servant of sinne, and this is the Liberty wherewith *Christ* doth make us free. A carnall person thinks himselfe most free, when he can sinne most freely, break God's bonds, and cast away God's cords. But a spirituall heart thinks it selfe most free, when it is disengaged of false ends, false feares, wordly engagements, respects of men, and enabled to runne the way of God's Commandments: our spirites seem most enthralled, when we are dull in duty, clogged with lusts, weighed downe with base respects.

3. It's necessary thus to be renewed, in regard of our selves, Three waies. *Reas. 3.*

1. Thereby to evidence our *Election*, and the soundnes of our Faith: The great busines that we have to doe in this world, is to make this sure, that we are under the eternall purpose of God's good pleasure, and that we be of the number of redeemed ones. Now this can be no otherwise evidenced, but by sanctification, for seeing Faith is

the inward instrument to purify the heart, if the heart be not cleansed, it's certaine yee have no faith, and seeing we are chosen that we might be holy, no man can say that he is of that number, so long as he remaines un sanctified.

2. To testifie our love to Christ who first loved us, and to shew forth the virtues and praises of Him which hath called us out of darknesse. 1. *Pet.* 2. 9. when men see your Godly Conversation, they will glorifie God, v. 12. they will confesse that God is in you of a Truth : But if yee have the name of Christiã without the power of godlines, will not the Adversary say, that Christ whom these men serve is a dead Christ, His death a dead Death, his Resurrection a dead Resurrection? His Word, His Ordinances all dead things? It's all one to thee as if thou servedst a dead Idoll : Again wherein will it appeare that we love Christ, but in this that we studie to be followers of Him, to doe his will : *Paule* complaines of some that walked loosely and prophanly, He saies, they are the enemies of Christ. *Phil.* 3. 18. and *Luther Gal.* 5. v. 14. speaks of some prophane Professors in his time with indignation, *Utinam essent Papista*, 'twere better they were *Papists* still, then such Protestants, they dishonour the Reformation: an unholy Christian does not love Christ Iesus.

3. This renuing gives boldnesse and stablishment to the heart at our appearing before God. 1. *Thes.* 3. 13. To the end he may establish your heart unblameable in Holynesse before God : where note 1. that it is a matter of greatest Concernment to have the heart establish'd when we appeare before God. 2^{ly}. The meanes thereof he proposed, is to be sound and unblamable in holiness:

2. But can holiness establish our hearts before God?

A. There is 3^{fold} foundation. 1. Of mercy in our Election, 2. *Tim.* 2. 19. where *Paul* giving a consolation against the scandall and danger of the Apostasie, which some had made from the Faith, he saies, neverthelesse the foundation of God standeth sure, having this seale : &c. q. d. The Elect

Elect shall not finally fall from the Faith. 2^{ly}, Ther's a foundation of *Merit*, of which 1. Cor. 3. 11. other foundation can no man lay, then that is laid, which is Iesus Christ: Goe to Christ to present thee before his Father, Plead nothing of thine owne, if thou wilt have thy heart settled; I lay in *Zion* a Corner stone, and he that beleeves on him shall not be athamed. 1. Pet. 2. 6.

3^{ly} There is also a foundation of *Evidence and Manifestation*. 1. Tim. 6. v. 18. 19. Charge them that be rich that they do good, that they be rich in good works, laying up for themselves a good foundation against the time to come, that they may lay hold on eternall life: Must the rich man build his Hope upon his good deeds? by no meanes, but the meaning is, ther's no other way of manifesting comfort to our own soules, that mercy belongs to us, but this renewing of the spirit, see Heb. 6. 9. We are persuaded better things of you, and things that Accompany Salvation: It's a singular comfort to find any thing in us that does accompany Salvation, and therefore v. 11. He desires them to shew the same diligence to the full Assurance of hope unto the end: Our Sanctification is more sensible to us then our Iustification, we have the experience and feeling thereof in our selves, and it being an inseparable fruit of our Iustification, it is a strong witness that we are the Lords; you can never have quiet and settled consciences, without this purging: An evill Conscience is a Misgiving Conscience, Hereby we know that we are of the truth, and shall assure our hearts before him, 1. Iob. 3. 19. Our distrustfull hearts are full of jealousies of God, and full of deceitfulness, affraid to appeare before God. We had need of something to assure our hearts before him, All the graces of the Spirit which witness to us that we are of the Truth, will help to the Assuring of our hearts before God, but if our hearts condemne us, Then can we have no confidence towards God, v. 20. Lastly the same Apostle, Heb. 10. 22. Exhorting the Hebrewes to draw nigh to God

God in full assurance of Faith, he shewes how the heart is imboldened so to do, in these words, having your hearts sprinkled from an *evill Conscience*, he does not say from all sinne, but from a guilty, false, evill Conscience, which can dispense and allow of any sinne; and our bodies washed with pure water, it is an allusion to Leviticall washings, and it imports the purity of the outward man, when the Conscience within is cleane, the conversation will be cleane also, and such alone will be able to draw nigh to God with boldnesse.

Use.

An exhortation to stir us up to find this renewing by the Holy Ghost. It is more then *morall Honesty*, it's more then *restraining Grace*, it is renewing grace we must looke after; such as is above described.

This exhortation concerns 2, sorts of people, 1. Such as walk after the flesh, and live without God in the world, that have nothing of God or Grace in them. 2^{ly}, Such as have bin most forward in the wayes of godlinesse, and doe now think it time to give off duty; their presumption and seducement is much to be bewailed, who talk of living above Ordinances, above Duties, above Marks, and Signes: I begin with these,

To whom I would speak (in the Apostles words) Having begunne in the spirit, are yee now made perfect by the flesh? Is there a spirit higher then that which speaks and shines in the Scripture? To such I would say, call to remembrance your former daies: Was there not a time, [and was it not your best time?] when you durst not misse praying in the Family, and the publike Ordinances on the Lords day? And endured some sight of affliction for so doing? when you gave much diligence to walk with God, and to make your calling sure, by a conscionable dependence upon the word of God? And is it not pity that such people should slight the Ordinances, call them *low Auministrations*, and our walking by them, to be a *walking by Adoon-light*? Was there not a time, & was it not a blessed time

time too when your spirits revived within you to hear in a Sermon your doubts Answered, your spirituall case stated, to hear Scripture evidences of being in the state of Grace applied to your soules in particular? and shall this be now reckoned *literall, legall* Preaching? was there not a time (and it was a good time) when a Godly Ministers feet were beautifull in your eyes? you thought you could never love them enough: And is it not a shame, that now not only their feet, but their Persons, yea (and that which is more,) their *very callings*, should become despicable, and vilified by that grosse imputation of Antichristianisme? Look upon the *generation of Gods Children*, who began all these? certainly not Antichrist: Was there not a time, (and was it not your best time,) when you did watch over your hearts and waies, often call them to account by selfe-examination, and often cleer the Accompts between God and your soules, and thereby found much Rest to your spirits? And being thus armed and prepared, did you not with comfort and delight meet the Lord in the Sacrament of his Supper? and did he not shew you his very hearts love in that Ordinance? And shall any now contrary to their own experience, and to Gods expresse word forsake the path of holy duties, under a pretence of a more spirituall life and Communion with God? Trye the spirits, ther's little of God in all this: if they doe well which take heed to the Scripture, as to a light that shines in a darke place, then surely they doe ill that pretend to live by any other spirit: if we trye the spirits by that rule, *Eph. 2. 2.* We must needs conclude, that the spirit which perswades People to give off dutie, slight ordinances, vilify the Ministry, and misregard the signes and evidences of Grace, that it is neer of kinne to the spirit which worketh in the Children of disobedience.

2. Pet. 1. 19

Now to the former sort of People, I commend that of the Apostle *Heb. 10. 14. follow Peace with all men*, perhaps we may doe to, and yet not obtaine, when we have

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done

done our endeavour, we are discharged, but holinesse must be followed without limitation, it ever we mean to see the face of God.

1. Ioh. 3. 3.

Motives hereunto: Everything in the Covenant of Grace is Holy: Christs blood an *holy* blood, it sprinkles the Conscience from dead workes: the spirit is a spirit of Holinesse, and a spirit of Purifying: the Promises are Holy, serving to cleanse from all filthinesse of flesh and spirit: Faith is a most *holy Faith*, purifying the heart: Hope is an *Holy & purifying Hope*, he that hath this Hope purifyeth himselfe even as God is pure, God is most Holy, the Saints whom we shall meet, are all holy, there is no place for any unclean thing; Holinesse should be upon our hearts, in our thoughts, upon our tongues, in our houses, upon all we have to doe with: It was foretold by *Zacharie c. 14. 20. 21.* How holinesse should abound in the times of the Gospell, in that day shall there be upon the Bells or Bridles of the Horses *Holinesse unto the Lord*, and the Potts in the Lords House, shall be like the bowles before the Altar, yea every pot in *Ierusalem*, and in *Judah* shall be *Holinesse to the Lord, &c.* Vpon the plate of gold which the High-Priest did weare on his forehead, was engraven, *Holinesse to the Lord*, Now that title must be upon all the Parts, (for we are all made Kings and Priests unto our God) yea upon the Bridles of our Horses, *i. e.* upon the *instruments* of Warre, of our Labour, and of our recreation; Holinesse must be upon our Garments, upon the vessells and instruments of our eating and refreshing. Vpon the attire of many, may be written Pride, lightnesse, vanity, prodigality: Vpon their Houses and Furniture, Rapine and Violence: Vpon the brims of their Dishes extortion and oppression, upon their Cupps, excesse, &c. But every thing belonging to a Christian should have *Holinesse to the Lord* written upon it: All things should become New, for no unclean thing shall ever enter into Gods holy City, nor whatsoever defileth, or worketh abominati-

abomination, or maketh a lye. If any man be of another mind, and thinks Holinesse of Sanctification not so necessary, let him provide an Answer for that question, *Ezek. 22. 14. Can thy heart endure, or thy hands be strong in the day that I shall deale with thee? The sinners in Zion shall be a fraid, fearfulnesse shall surprize the Hypocrite, who amongst us shall dwell with the devouring fire, with the everlasting Burnings? He that walketh righteously, and speaketh uprightly, &c.* Wherefore we receiving a Kingdome, let us have grace whereby we may serve God acceptably with reverence and Godly feare, for our God is a consuming fire. I end with Pauls prayer for you, *The Lord make you to increase and abound in Love one towards another, and towards all men, to the end he may establishe your hearts unblameable in Holinesse before God even our Father, at the coming of our Lord Iesus Christ, with all his Saints.* A M E N.

Ez. 33. 14, 15.

Heb. 12. 28.

1. Thes. 3. 12.

13.

F I N I S.
